

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"HE THAT HATH MY COMMANDMENTS, AND KEEPETH THEM, HE IT IS THAT LOVETH ME: AND HE THAT LOVETH ME SHALL BE LOVED OF MY FATHER, AND I WILL LOVE HIM, AND I WILL MANIFEST MYSELF TO HIM."
—*Jesus Christ. (John xiv, 21).*

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DISCOURSE BY PRESIDENT WILFORD WOODRUFF,
DELIVERED AT LOGAN (CACHE STAKE CONFERENCE), ON SUNDAY MORNING,
AUGUST 3, 1890.

I HAVE a few thoughts and reflections which I would like to present to the Latter-day Saints who compose this Conference; but in order to do it, I need the help and assistance of the Spirit of God, as does every man who attempts to teach the people.

The subject that I have upon my mind is, union among the Latter-day Saints. The Savior said to His apostles anciently, and to the apostles in our day: "I say unto you, be one; and if ye are not one ye are not mine." "I and my Father are one." There is a principle connected with this that I think is very important to us as a people and as a Church on the earth. With all the divisions, and all the discontent, and the quarrelings and opposition among the powers on earth, or that have been revealed from heaven, I have never heard that it has ever been revealed to the children of men that there was any division between God the Father, God the Son, and

God the Holy Ghost. They are one. They always have been one. They always will be one, from eternity unto eternity. Our heavenly Father stands at the head, being the Author of the salvation of the children of men, having created and peopled the world and given laws to the inhabitants of the earth. This principle is shown unto us by the revelation of the laws which belong to the different kingdoms. There is a celestial kingdom, a terrestrial kingdom, and a telestial kingdom. There is a glory of the sun, a glory of the moon, and a glory of the stars; and as one star differs from another star in glory, so also is the resurrection of the dead. In the celestial kingdom of God there is oneness—there is union.

In reading the history of the dealings of God with men, from the Bible, the Book of Mormon, and the Doctrine and Covenants, we can see that, from the days of father Adam, the Lord has raised up a

class of men, in every dispensation, upon whom He has bestowed His priesthood, and unto whom He has given power and authority to do His work upon the face of the earth among the children of men. And these men have been in possession of principles of union with God, with the Son of God, and with the Holy Ghost. The Holy Ghost was given to father Adam; he was filled with it when, in his last days, he blessed those of his sons who were High Priests and the residue of his posterity. Father Adam, Enoch, Moses, Noah, Abraham, Isaac and Jacob, and all those old patriarchs and prophets were obliged to have communion with God. They were under the necessity of seeking unto the Lord, for unless they had this communion, they were not qualified to do their duty. They were dependent upon the Lord for revelation, for light, and for instruction to have power to carry out the commandments of God. This union that the Lord required of the ancient patriarchs and prophets, and which Jesus required of His apostles, was required of Joseph Smith and his brethren. It has been required of all Saints of God from the foundation of the world till to-day. Men who have held any portion of the holy priesthood, and have had its gifts, graces, and blessings bestowed upon them, have been under the necessity of having communion with God. In the whole history of the world I have never read of any man whom God called to stand at the head of His work, who has not sought the Lord while in that position; and the Lord has been with him. It is my faith that the Lord will never permit any man upon whose shoulders He places the authority and power to lead Israel, to go astray, or to lead the children of God from the path of duty. The Lord would remove such a man from his place.

In every age of the world the Saints of God have been obliged to be united. Babylon may divide; the inhabitants of the earth may have all the division they wish for; but they will receive the results of that disunion, and have

done all the way through. City after city, nation after nation has been destroyed by the judgments of the Almighty whenever it has become ripened in iniquity, as in the case of Sodom and Gomorrah, of Babylon, Nineveh, Tyre and Sidon, and a great many other ancient cities and countries. But the Saints of God cannot prosper unless they are united. This has been demonstrated in the history of the world. Moses, in his day, was obliged to have communion and fellowship with God. The Lord gave unto him commandments, upon tables of stone, for the guidance of the children of Israel. When Moses came down from the mountain and saw the rebellion, the dissension and the abominations of the Israelites—that notwithstanding all the miracles they had witnessed, revelations had been given, they had made a golden calf to worship, because he had come back to them in time—he was so angry at their wickedness that he cast the tables of stone to the ground and broke them. Of course you all know about this. But Moses had to have union with God. So in the whole history of the people of God in all ages. They have had to be united. They have had to work together. They have had to receive the law of God together. Jesus was one with the Father. Says He: "For I came down from heaven, not to do mine own will, but the will of him that sent me." This union was never broke between the Father and the Son. The first revelation given to Joseph Smith was that of the Father and the Son. The heavens were opened, and the Father, with His Son, appeared to Joseph, in answer to his prayer, and He pointed to His Son and said: "This is my beloved Son; hear ye him." This is a peculiarity that I have no recollection of ever being manifest in any other age of the world. Another peculiar feature connected with this dispensation is that the God of heaven has bestowed upon almost all the male members of the Church the Holy Priesthood.

This union was necessary between God and the prophets and apostles of old. Unless the union had existed between Him and His servants it

could not have extended throughout the children of Israel or among the children of men. It is also of vast importance to us in this Church and kingdom. I will say myself that I do not believe there ever was a man, save Jesus Christ, that was more closely united and associated with God the Father, and God the Son, and God the Holy Ghost, than the Prophet Joseph Smith. The power of revelation was with him from the day that he was called to receive the Priesthood up to the time when he was martyred. The power of inspiration was with him day by day. This is plainly manifest in the revelations contained in the book of Doctrine and Covenants. Whenever the Lord felt disposed to reprove him, Joseph Smith, through his own mouth, had to reprove himself; and he did not hesitate to give the word of the Lord, though it was against himself. He was united with the Lord; he was united with the Holy Ghost; he was united with the angels in heaven, with Peter, James and John and with John the Baptist. He received the Priesthood from under their hands. Joseph called twelve Apostles. Who were they? The Lord said unto him: "The twelve are they who shall desire to take upon them my name with full purpose of heart; and if they desire to take upon them my name with full purpose of heart, they are called to go into all the world to preach my Gospel unto every creature." The history of these twelve Apostles we are somewhat acquainted with. I have been associated with the Apostleship for over fifty years. I knew those men. I knew their lives. When the Prophet Joseph organized the Quorum of the twelve Apostles, he taught this principle of union to them. He gave them to understand that they must be of one heart and one mind, and they must take upon themselves fully the name of Christ; that if God commanded them to do anything they must go and do it; that if they married a wife they could not stay at home three or four years to take care of her if they were called to go to the nations of the earth.

I myself started on a mission six weeks after I was married, and I was

gone two or three years. So with others of my brethren. It mattered not what temporal work we had to do, when we were called to go abroad we had to go. This was one of the requirements of the Apostleship. We also had to be united. We could not contend one with another. If we did, the Spirit of God would be withdrawn from us, and we would receive chastisement at the hands of the Lord. Under the celestial law of the kingdom of God men must unite together; men must love one another; men must stand by this Holy Priesthood and maintain the powers of it while they dwell in the flesh, in order to honor God and to be prepared to receive their inheritance in the world to come.

As I have said before, I have been a member of the Quorum of the Apostles for over fifty years. I have been acquainted with its ups and downs. I have been familiar with its apostates. I have also been acquainted with the union that has existed. I can say that I never associated with a class of men that ever manifested the same love for one another as the Apostles of the Church have when they have been faithful. Of course, we have seen days of sorrow. After the first Quorum was called of God; after they had had the ministration of angels and seen the power of God manifested, some of them yielded to temptation. They said, "We have served God long enough, and now we are going to serve ourselves." They stopped praying and went to merchandising. They stopped serving God, and took a decided stand against the Prophet whom God had raised up to lay the foundation of this Church and kingdom. What were the consequences? It sent them to perdition. Their power fell like lightning from the heaven. Their priesthood was taken from them, and sealed upon the heads of other men. It has remained so to this day, and will, for all I know, to the endless ages of eternity. With all the light they had, with all the power they had, and with all the manifestations they had from God out of heaven, they turned from these things and rejected them. Those were days of sorrow to me and to

those who remained faithful ; for one half of the Quorum fell and turned against Joseph. But the Lord was with him. So was Brigham Young and Heber C. Kimball and others of the brethren of the quorum. They stood by him ; while others deserted him and were cut off the Church, and they to-day are in the Spirit world, without the Priesthood, without the crown, without their glory, and without celestial blessings that were promised them on condition of their faithfulness.

With this exception, the Quorum of the twelve Apostles have been united. We knew this was the work of God. We knew the God of heaven

had laid this Apostleship upon our shoulders. We knew, as Joseph Smith told us just before his martyrdom, that if we did not round up our shoulders and bear off this kingdom we would be damned. No man can receive this Apostleship ; no man can bear this Priesthood ; no man can be called to this important calling, and then turn away from it, without condemnation or being cursed by the hand of God. It matters not what sacrifices God requires at our hands in the building up of His kingdom, we have got to meet these things and trust in Him.

(TO BE CONTINUED).

UTAH'S SCULPTOR.

THE following concerning the honors gained in Paris by Mr. C. E. Dallin, of Springville, Utah County, Utah, is from the New York *Saturday Globe* :—

"Among the notable works exhibited by American artists at the Paris salon last year was a full life-sized figure called 'The Sioux Chief,' executed by Mr. C. E. Dallin, now of Boston, but formerly of the west, who has for some time been studying art in Paris. It was, however, Mr. Dallin's first contribution to the salon. The study is a horse and an Indian seated upon it. As already stated, it is full life-size. The study was made by Mr. Dallin in Paris with one of Buffalo Bill's Wild West Indian scouts as his model, and the same is true of the pony represented in the sculpture. Mr. Dallin has been awarded by the salon the highest honor ever conferred on an American sculptor. In his case it was an unusual honor, because it was his first exhibition. The artist will soon return to this country, and there is some talk among his friends that this notable study ought to be cast in bronze and purchased by the government for the city of Washington.

"The American Indian belongs to

a race which lends itself with great facility to the very highest development of the sculptor's art. In the state of nature, these people of the mountains, and the woods, and the plains are rapidly disappearing. They are becoming civilized ; and as this process goes on they must lose the individuality that has made them what they are, both to history and to romance. Every opportunity, therefore, which promises to preserve some of their distinctive features, or habits, or customs of life, ought to be embraced. Mr. Dallin's work contributes to that result. As already noted, it is a careful study made from life. Some of the garb worn by the Indian was picked up from that disastrous battlefield in which Custer and his brave men lost their lives. Both the government and private collectors can well afford to give their attention to this vanishing race, and they could not do better than by having cast in bronze the statue of 'The Sioux Chief,' designed by one of the natives of the west, who got from his early life and associations the impulse that drove him to execute such a work. It is to be hoped that his claims for recognition will in some way be recognized, and that before long."

AMERICAN ANTIQUITIES.

A DESPATCH to the *Denver News*, dated at Jamestown, North Dakota, says:—

Professor T. H. Lewis, an archaeologist of St. Paul, has been making this city his headquarters during the last two or three weeks, while exploring the adjacent county for mounds and other earthworks of the prehistoric mound builders. Thus far he has been very successful, having surveyed over 300 mounds along the bluffs bordering the valley, and some thirty-five around Spirit Wood Lake.

The finest group of earthworks in this region is located on the bluff, about two miles southwest of Montpelier, on the south side of Beaver Creek, and west of the river. The work is parallelogram in the ground plan. It encloses some twenty acres. At the northeast corner there is a conical mound twelve feet high; at the southeast corner, there is a truncated mound eight feet high; and at the northwest corner there is another of the same height. These three corners are connected together by embankments that average some two feet in height. From the northwest mound there is another embankment about the same height running in a southerly direction to the head of the ravine, forming a third side. The north bank of the ravine is very steep and it defends the south side, so that a wall is unnecessary. The walls on three sides were probably palisaded and there is an opening, or a gateway, on the north and another on the west side. It is very evident that the mounds were built first as monuments. At a later period the works were built and the mounds were utilized to form a part of the enclosure, thus saving a large amount of labor.

There are twelve mounds in addition to the walls forming the enclosure, and the earth in all of them was carried from a distance, there being no evidence in the vicinity to show where the dirt was obtained. Many have noticed circles composed of half buried boulders that abound on the summits of many of the buttes and eminences in the Jim River valley. These ex-

tend over a vast area of the north-west, from Manitoba to the northern Iowa line, and from St. Paul to Great Falls, Montana.

They are particularly abundant along the Missouri, Big Sioux and Jim River valleys, and are nearly always found near a lake or water course. The present Indian tribes of the Dakotas know nothing of their origin. Gabrielle Renville, the old chief of the Sissetons, says no tradition of the Dakotas accounts for them, and the Dakotas never bothered with stonework. They either buried their dead like the whites or placed the bodies on scaffolds or in trees. Neither do the Mandans know anything about them. These rings of boulders show great antiquity, and the comparatively rainless region is peculiarly adapted for preserving them. Hundreds of years must elapse before the boulders are covered by the ordinary process of nature, yet in many of the circles of high gravelly points, boulders are just visible on the surface, while excavation shows that many are buried out of sight entirely. These remains are not always in the form of circles. There are boulder pavements around the circle where the stones have been placed so thickly together as to touch each other. Some of the circles have openings, others not. Explanation of their origin as being used to hold down tepees, is a superficial and not a correct one. The rings will average about sixteen feet in diameter, although there are many only two or three feet across. Some of them are as large as forty feet across, others are divided by rows of boulders into four parts. There are squares, parallelograms and triangles. One large circle discovered near this place has a thickly set stone pavement two feet wide bordering a circle, with another circle of large boulders around the outside of the pavement. In addition to these circles there are stone heaps and mounds, undoubtedly used as burial places.

Between Jamestown and Lamoure Professor Lewis estimates that there are 500 of these stone heaps. What

was the use or object of the circles and squares is yet a matter of mystery. They are certainly not the work of the Dakota Indians, or of their immediate ancestors. Professor Lewis is of the opinion that they have been left by a race succeeding the original mound builders, whose works are so common in this locality.

Evidences of the mound-builders are found in every truncated cone. Near Montpelier there have been discovered copper hatchets and chisels. Earth works and embankments show an advanced knowledge in architecture, while the precision with which the walls are constructed show great intelligence and care. These fortifications are composed of different kinds

of earth, carried to the spot, showing the construction in the different periods by different tribes. If the builders had been in a hurry a trench would have been dug.

Buried mounds have been confined with forts—in some cases there are intrusive graves on top of the older mounds and embankments, showing the work of the late tribes. The excavations around mounds are not prolific in specimens and bones, but where a truncated mound is found, anywhere across its top, within a depth of three or four feet, abundant specimens may be had. Most of these mounds are filled with bones, showing that an immense number of people lived on these prairies.

THE RELIGIOUS SENTIMENT.

It is only a well-known truism to affirm that it is the religious element in man that is the most significant sentiment of his nature. Yet it is a truism that needs constant restatement and constant enforcement. We must never allow it to drop out of sight in our estimate of things affecting humanity. "The three terms of every language that have no peers, and can have none, are the terms God, soul, and immortality." These stand far above all other words that the language involves in their relation to the interests of human life. It is these three words that give to the universe an unconceivable greatness and value, and without them the whole dwindles to a comparatively poor aspect, and life destitute of the realities for which they stand seems, indeed, not worth the living. We are hearing much at the present time of a melancholy and unrest that are stealing down over the masses of the people of Russia, Germany, England, and even in our own country. There is a troubled wave of discontent surging over these lands, bearing the name of "communism" and "socialism." This is accompanied with a growing disposition to look with contempt on life and to speak of it sneeringly, as involving nothing of value for the great multitudes of the people. There

seems to be a passing away of the old reverence of existence considered as the gift of God, and multitudes are getting morose and revolutionary. There is undoubtedly more than one explanation for this widespread discontent over the existing order of things. But it is a notable fact that it is almost invariably accompanied by the signs which indicate the loss of faith in the great spiritual realities, and is frequently the outgrowth of bald atheism. When men have ceased to regard life from the spiritual point of view, and are destitute of the cheerful hope of immortality, regarding man as only a short lived brute, and the earth as the only scene that is permitted to him, no wonder that the old esteem of life is lost and that the people fall into unrest, madness, and delusion that to revolutionize society will somehow bring relief to their misery. Atheism is the worst disease of the world. These restless masses have passed out of the higher relations, and when God is forgotten, and the soul is denied, and the future discarded, the earth can only seem meager and life a poor struggle with a tragic end. One good office of the spiritual instinct is its tendency to create a bond of unity throughout the race, and to draw mankind into the relations of a common brotherhood.

Humanity can only realize this condition by holding fast the eternal verities. It is only the sentiment of religion that can hold men in order, that the best results of civilization and race can be made active among men.—*The Universalist*.

FACTS AND EVENTS.

The gravity of the crisis brought about by the dock strike at Southampton has led to a further increase of the military force.

ST. PETERSBURG, Sept. 9.—The town of Bokitra, in the government of Kieff, has been fired by incendiaries, and laid in ashes. Many people perished in the flames, and the loss of property is enormous.

NEW YORK, Sept. 9.—An attempt was made last night, near Poughkeepsie, to wreck the St. Louis and Chicago express, leaving New York Central Railway at ten o'clock in the evening. A flagman discovered ties on the track, and on attempting to move them was fired at from some bushes. He then ran to the southward, and set the danger signal, thus preventing the wreck of the train.

A Vienna telegram says the damage caused by the floods in the Alpine region of Bohemia is estimated at no less than 50,000,000 florins, or £4,000,000 sterling. The potato crop is said to be destroyed, while the beetroot harvest in Bohemia, which is very considerable, is so seriously injured that the export of sugar from Austria is likely to be 60 per cent under the average.

VIENNA, Tuesday night, Sept. 9.—The swollen waters of the river Moldau have entered 633 houses at Prague, making them for the time uninhabitable. The floods there, however, are now gradually receding. The river Thaya, which runs near the Moravian frontier, is rising in such a manner as to menace the villages on its banks. Quite recently three persons have been drowned at Linz, and four at Lundenburg, in consequence of the floods.

An Aberdeen correspondent telegraphs that a collision occurred last night, Sept. 10th, at Banchorg, on the Deeside line of the Great North of Scotland Railway. An engine collided from behind with a standing train, and drove the carriages violently forward. The result was that many of the passengers received cuts and bruises, but all of them are reported to be slight in character. Among the passengers were a party of excursionists, most from Birmingham, returning from Deeside to join the steamer for Liverpool at Aberdeen.

The human family to-day consists of about 1,450,000,000 individuals. In Asia, where man was first planted, there are now about 800,000,000, or an average of 120 to the square mile. In Europe there are 320,000,000, averaging 100 to the square mile. In Africa there are 210,000,000. In America, north and south, there are 11,000,000, relatively, thinly scattered and recent. In the islands, large and small, probably 10,000,000. The extremes of the white and black are as five to three, the remaining 700,000,000 being intermediate, brown and tawny.—*Brooklyn Eagle*.

A *Daily News* Paris telegram, dated Sept. 9th, says the sixty-six marines and soldiers whom the Taurus has brought from Dahomey to Marseilles, will not cause any enthusiasm for Africa at that port. The health of the men has hopelessly gone. Everything was quiet when the Taurus left Lagos, but on its way home it received at another point news of the defeat of the Egbas tribe by the Dahomeyans a few days after the former had gained a victory. Thirty villages were destroyed by the Dahomeyans; 3,000 prisoners taken, and 20,000 Egbas fled to the Catholic mission at Abbeokuta. The cruelty was frightful. Children too young to carry off were killed, and some buried alive. King Behausin, advancing into the interior, took 2,000 other prisoners, and killed 1,000 women.

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MONDAY, SEPTEMBER 15, 1890.

A MODERN MIRACLE.

THE following appeared in *The Scotsman* of August 25th, as a book notice:

A fifth electrotpe edition is published of the *Book of Mormon* (Liverpool: George Teasdale). What to the Gentile appears foolishness in this Testament of the Latter Day Saints, no doubt reads as inspired and sacred wisdom in the eyes of those who believe in the faith as revealed to Joseph Smith. It is almost as unnecessary to review the 'Book of Mormon,' and the claims of the words written on the 'plates taken from the plates of Nephi' to respect and acceptance, as to treat the Bible in the same fashion. It is certainly an extraordinary production. The writing of it is a kind of modern miracle, and it seems almost a greater miracle that anybody should read it. The Liverpool edition is of handy size, and is furnished with reference notes.

Upon the whole this notice of the Book of Mormon is unique. It tells more perhaps than the writer or the publisher intended. However this may be, there is much truth in the statements made. The situation of the people regarding that book could scarcely be told clearer in less language. It is a comprehensive paragraph. While the Book of Mormon appears to be foolishness to the Gentiles, it is a divinely inspired record to the Latter-day Saints. An attempt to review the Book of Mormon and its claims with a view of proving that book to be an uninspired one, would be as futile in its results as an effort against the Bible would be.

"The writing of it is a kind of modern miracle, and it seems almost a greater miracle that anybody should read it."

Yes, it does, and why? Is it because people are not curious to read a strange literary work? Is it because there is no interesting matter in the Book of Mormon? Judging by what gains popularity in the world, it seems clear to us that if the Book of Mormon claimed to be only a literary work—the production of some author's imagination, that a thousand copies would have been sold where one has been under its present claims. The author would have been looked upon as a wonderful genius, a comprehensive theological student, a philosopher of no mean school.

But he coming forth of that book is "a modern miracle," and "it seems almost a miracle that anybody should read it," not because of its inherent

want of value in interest and instruction, but because it claims to be a divine work. The minds of the people of the world are so clouded with the errors of priestcraft and tradition, that a mighty prejudice has gained a foothold with the children of men against anything that claims to be God-given in this age. In the midst of this powerful spirit of darkness and prejudice, "it is almost a miracle" to find a man who has the independence of character and strength of manhood to step aloof from the mental darkness that people are in, and read and examine for himself a work that has claims of being inspired.

It is singular, too, that this is true, but true it is. The people have the Bible, and can there read of a God of revelation, of inspired men, of apostles, prophets, and gifts of the Spirit and blessings. It seems, however, that the Bible has more of a traditionary place than a real one in the hearts of the people. It gives account of things away off in the dim past, so far away from the affairs of the present, that people seem to fail to thoroughly comprehend that the men who figured in its history were real, live human beings, fashioned after the manner human beings are to-day, with flesh and blood and bones and the various senses. That it is just as easy for God to make known His will to men to-day as it was then, seems to be beyond their comprehension. And to claim that God was able and did reveal His will to people who formerly lived upon that great and wonderful land—America—is to them so foolish and absurd that it is almost a miracle to get any one to investigate the reasons for the claim.

Truly the darkness that covers the minds of the people is terrible. Without serious reflection one cannot sense its intensity. It would seem that the reception given to the Book of Mormon would arouse the curiosity of thinking people to find out why it is not more widely read. If people are afraid of it because it claims to be a divine record, what must their condition of mind be? Do they want to know anything further concerning the Lord and His dealings with His children? Can it be that they want to limit the Lord in revelations to the children of men upon the Eastern Continent hundreds of years ago? Is it possible that they are so selfish in regard to salvation principles, that they are unwilling to believe—no matter how clear and plain the evidence may be in favor—that the Lord made known His will to any of His children save those in the far East? It is indeed a narrow conception of the power, wisdom and mercy of God, that leads to the conclusion that the Bible can be the only record of the acts and teachings of inspired men who have lived upon the earth during the generations of the past. There is a want of faith, a self-sufficiency in such a position, that are not compatible with the genius of the teachings of the Bible.

Every well informed person knows that a people were found upon the land of America when it was discovered by Columbus, and surely a God-fearing man would not say that the Lord never had any of His servants teach that people or their ancestors concerning Him and His laws. To denounce a claim that God communicated to His people upon that vast continent without giving it a thorough and honest investigation, would be a display of an assumption of knowledge usually manifested by the

arrogant who are also ignorant. But the noted feature of the denunciation of the Book of Mormon is because it claims to have come forth in a marvelous manner. Such a claim to a student of, and believer in the holy Bible, should at once attract his serious attention. It would reasonably seem a miracle for people who are Bible believers to fail to read the Book of Mormon. Even were the latter book the production of some man's brain in this century, to read it would interest and instruct a Bible student.

But there are to-day few real Bible students. People have heaped "to themselves teachers having itching ears," and they have turned unto fables, and their fear toward God is taught by the precepts of men. The words of men are of more effect upon their minds than the word of God in the Bible. If it were not popular to believe the Bible, it would be as great a miracle to find people reading the Bible, as it is now to find them reading the Book of Mormon. Unless they break away from this gross darkness, free themselves from the bondage of priestcraft and tradition, develop in their hearts the love of God instead of the love of men, repent of their sins and receive the Everlasting Gospel, they will utterly fail to comprehend the truth as contained in the Bible and Book of Mormon, and there will be weeping and wailing and gnashing of teeth. J. E. C.

NOT IN A BAD WAY.

THE *Aberdeen Evening Express* of August 15th, undertakes to describe the situation of the "Mormons." The editor is laboring under incorrect information. He seems to be under the impression that their exodus from Salt Lake City and Utah Territory is taking place. He is greatly mistaken. While settlements are being made in various other places, those in Utah are not being abandoned. But among other things the *Express* says:

The Mormons are in a bad way. Since the Government of the United States gave them the choice of either abandoning the practice of the most favored article of their creed or leaving the Utah Territory, they have been to a certain extent like the Jews, a scattered and persecuted people. Finding that their exodus from Salt Lake City, where they had rested so long in peace and polygamy, was really to be made compulsory, delegates were sent from the community to spy the land and select a suitable place for future settlement. As might be supposed, divided counsels soon prevailed, but latterly the choice seemed to lie between a retired and well-watered territory in Mexico, and an equally pleasant, if not altogether more suitable and healthier, locale in North-West Canada. The latter seemed to be more favored by the general body who remained at Utah, and thither many of them at once migrated some twelve or eighteen months ago, settling in large numbers near Lees Creek.

There is a mixture of truth and error in the foregoing statements. The error, however, as is usually the case when "Mormons" receive notice in the press of the day, outweighs the truth. The "Mormons" are not in a bad way. It is true that they are the objects of persecution, and that the iron hand of tyranny, through the efforts of some unscrupulous politicians

and zealous religious bigots, has been made to rest severely upon many of them, yet, as a people, they are prospering in numbers and in wealth.

While some of their members are settling in Canada, and others in Mexico, their settlements in Utah, Idaho, Arizona, Wyoming, Colorado, New Mexico and Nevada, are steadily and gradually growing. Their cities and villages extend north and south upwards of a thousand miles. There is nothing discouraging in a progress like they are making. Salt Lake City is but one of the many cities founded by the "Mormons." The principal part of the real estate of that city, and many of the banks and leading mercantile and manufacturing institutions are controlled by "Mormons." They are the majority of the residents who are there to stay. The city has recently, through political trickery, come under the government of Liberals, and the rate of taxes has been greatly increased, as also the valuation of property. If, then, for these reasons and others, a few people dispose of their property to good advantage, and seek an escape from the excessive burdens imposed upon them, by settling in other parts, let not the world suppose that the "Mormons" are deserting Salt Lake City. It is there they are building a magnificent Temple, and there many of them expect to remain.

The "Mormons" are a people who are gathering to America in fulfilment of divine prophecy. They are making dwelling places in that land for themselves and their children, and for those who may associate with them in the same grand cause of the Everlasting Gospel. They are a credit to any State, Territory or place where they make homes for they are industrious, progressive, sober and virtuous. People who object to them settling in their midst are laboring under a delusion, for they do not comprehend their worth as citizens, and are in error regarding their religious institutions.

The religion of the Latter-day Saints has come to remain. It is a system of God-given principles and the organization of the Church is admirable and strong. Persecution and misrepresentations cause some trouble to believers, but truth is sure to prevail. Opposition means but the more rapid growth of the Church. The contrast between purity and vice is so striking that when men, steeped in corruption, put chains upon those who love pure principle, thoughtful, honest persons sense the injustice and note the right.

"Mormonism" never saw a more promising day. It is gaining the place that it is destined to occupy, and the time is nearer when the glory of Zion shall be manifest to all the world. The heathen may rage and imagine a vain thing, but the course of "Mormonism" is onward. It is full of life and vitality, being composed of everlasting principles of truth. The chains of bondage may try to hedge up its way, but the barriers will break before it, and the time will come when Zion will be built and the glory of God will rest upon her.

J. E. C.

DEPARTURES.—A company of Saints, Zion-ward bound, 116 souls in all left Liverpool per S.S. *Wisconsin* on Saturday, Sept. 6th. They were under the presidency of Elders J. U. Stucki, Alfred Budge, and C. Meyer. We wish them a safe and peaceful journey to the mountain valleys in the far west.

CORRESPONDENCE.

Off Queenstown, Sept. 7, 1890.
President Geo. Teasdale.

Dear Brother,—We have just arrived (10-30 a.m.) off Queenstown. The Saints, with one or two exceptions, are enjoying good health, and seem to be in possession of the Spirit of God. The weather is now and

has been most beautiful.

Ever praying for the blessings of God to attend you, we remain your brethren,

J. U. STUCKI,
A. BUDGE,
C. MEYER.

MINUTES OF THE SHEFFIELD CONFERENCE,

HELD IN THE SAINTS' MEETING ROOM, DIVISION STREET, SHEFFIELD,
AUGUST 31, 1890.

THERE were present: Apostle Geo. Teasdale, President of the European Mission; J. J. Golightly, President of, and Geo. D. Lovett, Jas. Evans, C. Cottrell, Thos. Wheatley, and E. W. Swann, Traveling Elders in the Sheffield Conference; also Elders Joseph Rawson and B. S. Hunt, from the Nottingham Conference.

10 a.m.

Meeting opened with singing. Prayer by Elder Lovett. Singing.

Elder Golightly was pleased to meet the Saints in Conference, and trusted we should have a good time together.

Elder Parkin reported the Sheffield Branch in a good condition. The priesthood were united.

Elder Martin reported the Hoyal Common Branch as being in a very prosperous condition.

Elder Yates reported the Chesterfield Branch. The Saints were scattered in that Branch. Some of the Saints were indifferent, but the Elders were visiting them.

President Teasdale then made a few remarks. He was pleased to meet with the Saints, and with the testimonies borne. He advised the Saints to make God their friend, and to learn His will and do it. The statistical report was then read.

Elder Swann was thankful for the opportunity of meeting in Conference, and for the testimony he had concerning the work of God. He was desirous of working to pro-

mote the interests of truth and righteousness.

Elder Cottrell bore his testimony to the divinity of the work, and said he felt more like serving God to-day than ever before in his life. Invoked the blessing of God upon the people.

Elder Hunt said the people as a rule did not wish to hear the truth, but took pleasure in unrighteousness. He showed baptism to be essential to salvation, and bore his testimony to the divinity of the work of God.

Elder Evans would never have known it was the work of God, had he not taken the advice of the Apostle James, and proved the truth of it. He felt more determined than ever to be faithful.

Benediction by President Golightly.

2 p.m.

Singing. Prayer by Elder Cottrell. Singing.

Sacrament was administered by Elders Wheatley and Lavan.

Elder Rawson was pleased to add his testimony to those already borne. He proved by reference to several passages of Scripture, that faith, repentance and baptism were essential to salvation. He bore a faithful testimony to the truth of the everlasting Gospel.

Elder Wheatley advised the Saints to magnify their calling, and the strangers to investigate the doc-

trines taught by the Latter-day Saints.

Elder Lovett realized that it was a great privilege for the Saints to meet together and renew their covenants before God. He rejoiced that he had been counted worthy to hear the sound of the everlasting Gospel, and had been humble enough to obey the same. He testified that Joseph Smith was inspired of God.

President Golightly said we can easily see that man's learning leads us farther from God. Christ said, "Unless ye are one, ye are not mine," and yet all the different religions conflict, and still claim that they all lead to heaven. He spoke on the baptism of Christ, and the gifts and blessings that followed the believers in that day, and testified that the Gospel had been restored in its fullness.

President Teasdale presented the general and local authorities of the Church, who were unanimously sustained. He was pleased with the testimonies which had been borne. The proposition that he had to make was, that all men should believe God; if they did that, they would believe the principles taught by the Latter-day Saints, as they had received them by revelation from God. He advised the congregation to ask of God in faith, and they should have a testimony whether the doctrines he taught were true or not. He spoke on the gathering, and advised the Saints not to go to Zion unless they went with a determination to serve God in all sincerity.

Prayer by Elder Parkin.

Singing. Prayer by Elder Jos Rawson. Singing.

Apostle Teasdale then delivered an interesting discourse. He showed the similarity in the faith of the Latter-day Saints and the Former-day Saints. He gave some excellent instructions to the Saints, telling them to cultivate love, faith and charity at all times. He exhorted them also to serve God with full purpose of heart, and promised them if they did, that they would be rewarded with His choicest blessings. He concluded by bearing a powerful testimony to the work of God, and invoking His blessings on the Saints.

Benediction by Apostle Teasdale. The Conference was well attended, and an excellent spirit prevailed.

On Saturday evening, Aug. 30th, a priesthood meeting was held, at which the Elders reported their labors as follows: Since last Conference, March 9th, 3 Books of Mormon, 20 Voice of Warning, 3 Psalmody, and 34 other Church works were sold; also 5 Voice of Warning were given away, making a total of 65 books. Had distributed 11,359 tracts, to accomplish which they had visited 9,988 homes; baptized 9 souls and blessed 4 children. The Elders expressed themselves as feeling well, and wished to do their duty. President Teasdale expressed his satisfaction with their endeavors to do good, and gave many words of encouragement to continue in the good work.

HEBER J. PARKIN, Clerk.

FAIR PLAY

WASHINGTON, Aug. 26.—Under the caption of "Fair Play to Mormons" to-morrow's *National Democrat* will print a three-column article by Judge Carleton, an eminent Indiana lawyer, and for seven years a member of the Utah Commission. The writer says that most of the publications about the Mormons are utterly un-

reliable and characterized by the acrimony of apostate rancor; others are highly sensational and often illustrated with monstrous pictures; their object is to meet the popular taste for the marvelous. Judge Carleton says his task of presenting the Mormons in their true light is a difficult and ungracious one. "For," says he,

"many persons prefer to believe a lie about whom it is the fashion to despise." He affirms that, for honesty, sobriety, industry, neighborly kindness, peace and good order, the Mormons are equal, if not superior, to any community on this Continent. Over 95 per cent of the saloon keepers and gamblers of Utah are non-Mormons, while over 75 per cent of the population is Mormon. He asserts that over seven-eighths of the heinous and felonious offenses are committed by anti-Mormons. He further says:

"The Gentiles profess not to believe in 'Mormon reform'; that 'no good can come out of Nazareth' and that many anti-Mormons, strange as

it would seem, would resent any well considered intention of 'reform' among the people, as thereby they would lose a club by which they expect to manipulate the political affairs of Utah."

The article, which is scholarly throughout, abounds in striking and original thought and cannot fail to attract widespread attention. Judge Carleton closes with this sentence: "Shall we, in this enlightened country, invoke legal coercion over the consciences of men in the matter of religion and resort to the thumb screw and rack, political prescription and disfranchisement as modes of religious instruction and persuasion?"—*Salt Lake Herald*.

UTAH NEWS.

(Summarized from Territorial Papers.)

According to the census report, Idaho has a population of over 115,000.

The great De Lamar mine and mill (Idaho) are now paying out about \$50,000 for labor and fuel alone per month. The output in bullion per day is between \$2,000 and \$3,000, and often more.

A gentleman just in from Iron City, Iron County, says that James Jack, formerly of Manti, but now in the employ of the U.P., who has been prospecting in Iron County, has discovered some fine veins of anthracite coal at that place. There have been croppings discovered in different places, and veins of two and three feet in thickness have been uncovered.

John Hilliard, of Smithfield, Utah, and two or three other residents there, have located a mine in what is called Birch Canyon, between Hyde Park and Smithfield, Cache Co., about nine miles from the latter place. The ore discovered is a fourteen foot ledge of gold, also containing silver and other metals. The ore has been assayed, and the mine is pronounced an exceedingly rich one. Miners and prospectors are flocking to the canyon, as many as twenty having gone the past two or three days. There is considerable excitement over the mine, and its development will be awaited with interest.

The annual meeting of the stockholders of Zion's Benefit Building Society was held at the Z.C.M.I. shoe factory, on the evening of August 13th. The financial report was read, showing an excellent business for the past year. The election of officers resulted in the choice of the following: T. G. Webber, president; A. W. Carlson, vice-president; L. S. Hills, treasurer; W. J. Bateman, secretary; Thos. W. Sloan, assistant secretary. Directors: H. J. Grant, P. W. Madsen, Arthur Parsons, Chas. S. Burton, John C. Cutler, Oliver Hodgson, W. H. Rowe, G. M. Cannon, Elias A.

Smith, Thos. Hull, W. J. Lewis. Auditors: D. A. Swan, R. S. Wells, J. H. Burrows.

A number of the representative wool men of Sevier valley met at Salina, August 5th, and effected a temporary organization for the purpose of dealing in and shipping wool. Fred G. Willes was elected temporary chairman, and H. H. Hayes temporary secretary. A meeting was called for August 25th, at 2 p.m., to effect a permanent organization, to which all "wool men" were cordially invited. The men who at present have expressed a desire to become members of the association, own enough sheep to yield a clip of about twenty carloads, and if their venture is successful, they will be able to handle all the wool belonging to the Sevier valley, amounting to upwards of two hundred carloads.

Mr. Hougaard has gone down to Sevier County, Utah, to survey some ground near Lost Creek. There is a great deal of gypsum in that vicinity, and the same company engaged in the plaster of paris business at Nephi, have concluded to try what can be done near Lost Creek. The company will immediately begin to build their factory, the machinery for which will cost in the neighborhood of fifteen thousand dollars. They will employ quite a force to handle the gypsum, and as the vicinity of the mill holds an inexhaustible supply of the raw material, there will be no doubt of the financial success of the scheme. The lack of shipping facilities is the only drawback, and that is sure to be overcome in the near future through the advent of railroads.

A Chamber of Commerce has been organized in Logan, Utah. The articles provide that a body shall be organized to be called the Cache Valley Chamber of Commerce, shall exist fifty years, shall have for its object the furthering of the commercial interests of Cache County, and the Territory, shall have a capital stock of \$5,000, with shares of the par value of \$25, and a board of fifteen directors. The articles also provide for all the other necessities of such an organization. The following were chosen as the directors: R. S. Watson, A. F. Farr, jun., T. B. Cardon, Edward Hansen, R. W. Sloan, G. W. Thatcher, Hyrum Hayball, G. L. Farrell, J. T. Hammond, J. Z. Stewart, James Mack, Simpson M. Molen, C. C. Coodwin, Joseph Howell, Wm. Goodwin.

The Agricultural College of Utah was opened for the reception of students on Tuesday, September 4th, at 10 a.m., and dedicated to the cause of Higher Education. Industrial Education will be a prominent feature of its work. The College has organized five courses of instruction, namely: Science, Agriculture, Domestic Arts, Mechanical Engineering, and Civil Engineering. The following was the programme for the opening: Piano Solo, Mrs. R. W. Sloan; Invocation, Apostle Moses Thatcher; Song, Mr. W. S. Lamoreaux; Address, Hon. Arthur L. Thomas, Governor of Utah; "Education in its Relation to Agriculture," Bishop William B. Preston; Song, Mrs. R. W. Sloan; Address, "The Higher Education of Women," Mrs. S. W. Eddy; "Education in its Relation to the Mechanical Industries," George G. Bywater; Song, Mr. R. C. Easton; Brief Addresses by the Trustees of the College and by Citizens; Duet, Mr. R. C. Easton and Mr. W. S. Lamoreaux; Benediction, Rev. E. W. Greene